Beauty culture. Women's hair is cut short at the side of the head in line with the mouth. Older women in the two village environments and in the uneducated urban milieu wear their back hair long, plaited in an unequal[33] number of plaits. The cutting off of the side hair has led, in the case of the younger women of the village aristocracy and all women in the educated urban milieu to cutting it all round the head so that the result resembles the European-American bobbed hair of the '20es. Kurdish women's hair is curly and looks as if it were permanent-waved, but I never saw any woman go to the hairdresser. The women cut each other's hair and that of their girls. Women's hair is black, but ash-blonde or blonde is not unusual in the case of small girls. Women often dye their hair red with *xanna*[34]. The result is a somewhat carroty tint. This is done in the case of young people and children for æsthetic reasons. On the other hand the grey hair of age is concealed by the aid of a double dye. The hair is first dyed red with *xanna* produced from the dried, pulverized leaves of *Lawsonia alba (inermis)*[35], which is bought in the *sûq* in linen bags ready for use (E. 2356). It is then dyed green with indigo *(Indigo fera anil)*. After 24 hours, during which time the head is swathed in a cloth, the hair assumes the desired ink-black, rather heavy, colour[36].

Henna is also used to stain the soles of the feet, the sides of the foot, the toes, and the palm of the hand and finger tips[37]. This staining I only saw resorted to in the two village environments. Within the village aristocracy this form of beauty culture is gradually becoming engaged in a struggle with European-American nail varnish which, like the henna, can be purchased in the *sûq* and has also found its way to the villages. Nail varnish of whatever tint serves to emphasize the whiteness of the skin. The henna dye hides it. Use of them both results in a most unfortunate meeting between East and West, particularly when the henna dye gradually fades without at any time appearing unsightly, whilst the nail varnish peels off, as varnish remover is not apparently indulged in, giving a very slovenly effect.

Beauty aids also includes eye make-up, *kŕl*, that is to say powdered antimony (E. 2355), kept in a small brocade bag, *kŕl-dân*, (E. 2354a). Eye make-up is smeared on with a small wooden stick, about 0.062 m. long, *kŕl-krw*, (E. 2354b-c), which is pasted over the lashes, the eye being kept closed[38].

American cosmetics could be bought in the *sûq* at Sulaimani, in the big store, Orosi Bak, and similar shops in Baghdad. A large flat velvet beauty box belongs to the trousseaux in urban environments. A bride coming from Sulaimani to a humble village milieu will be very made-up, but this is only practised on special occasions.

Tattooing[39], on the other hand, must be considered as belonging to the more permanent forms of beauty treatment, though it was not practised among the Kurdish women I had an opportunity of observing. Tattooing consists of single or groups of spots round the mouth, a stroke across the mouth, spots on the forehead, or the back of the hand, the instep or between the breasts. It was said that tattooing was performed with an ordinary sewing needle dipped in a paste of eye make-up (antimony) or soot mixed with milk[40].